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Federal Council Bulletin

A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER CHURCH ACTIVITIES

Vol. I

JUNE, 1918

No. 6

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Who is entitled to Compensation?



Instead of the state compensating liquor men,
liquor men should compensate the state.

"If you believe that the traffic in Alcohol
does more harm than good - *help stop it!*"

Strengthen America Campaign

(Conducted by the Federal Council of the Churches of Christ in America)

SEP 27 1918

DRINK—A Challenge to America

By CHARLES STELZLE

THERE never was a time when America so needed her sober senses as today—it is a time when selfishness must be subordinated to the great task of winning the war. We are being told by those who have come from the Front, that we in this country haven't begun to feel the pinch of the war. Except for an occasional parade or brass band, a flag raising, a Red Cross or Liberty Loan appeal, or something of the sort, it doesn't look much like war in the home town.

There are no ruined homes, nor torpedoed sky-scrapers and churches. Our streets are just as they were before, and we go out to our lunches as we always did.

Most of us flatter ourselves that, if we have bought a fifty-dollar bond, we have made about all the sacrifice that the country has a right to ask of us.

But—once in a while, when the boys march down the street, with flags flashing in the sunlight, and drums throbbing, we get a tightening of the throat, and there's a moment when the picture blurs.

And—once in a while, as we read an account of how the "Huns" outraged unprotected women and children, there wells up a feeling of anger and resentment which makes us feel like putting our fists through something.

Meanwhile, some of the finest fellows in this country are freely giving themselves for service in the trenches and on the sea, and we honor them because of their readiness to serve their country.

Probably millions of our boys will go to the Front before the war ends, to do their level best to stop the tide of red ruin and outrageous killing.

But there's one fact that stands out clear and sharp, as we take a world-wide view of the war—namely, that we've got to reckon not only with "Kaiser Bill Hohenzollern" but with "Kaiser John Barleycorn."

Every great general in this war—every great strategist who has had the courage to face all the facts, has pointed out the danger of drink.

Lloyd George put it this way:

"We are fighting Germany, Austria and Drink, and as far as I can see, the greatest of the three deadly foes is Drink."

Marshal Joffre said:

"Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy."

"Men with drink in them don't fight—they brawl," said Vance Thompson. "It is not boldness men get out of Drink, what they get is the fuddled logic of a maniac."

The nations at war very soon discovered who their real enemy was. It was not the Teuton and the Turk—it was **ALCOHOL**.

And so France, England and Russia have grappled with their arch enemy—but he is putting up the biggest fight in his history, **for he knows that if he loses out in this war, he will be played out forever.**

"We are fighting Germany, Austria and Drink", declared Lloyd George—

Today England's foes are America's foes. We know how to meet the first two; but what are we doing about the **THIRD?**

We can fight this enemy at home. It lies with the men who cannot go to the Front in Europe, the women who cannot help out as nurses or welfare workers, to enlist and to overthrow our common foe.

CAN WE COUNT ON YOU?

FEDERAL COUNCIL BULLETIN

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Relief for Huguenot Churches Through Coöperation of French and American Protestantism

WORD comes from France that the Committee representing the Protestants of France and Belgium was completely organized about a month ago under the name Comité D'Union Protestante pour les Secours de Guerre en France et en Belgique. This Committee represents fourteen French and Belgian organizations, including churches, missions and war relief societies, and corresponds to the United Committee on Christian Service for Relief in France and Belgium.

Contributions made to the United American Committee will be distributed through the United French Committee. The basis of distribution will be as follows: 45 per cent. to the Comité Protestant d'Entr'Aide for rehousing, including the care of refugees, etc.; 35 per cent. for the church bodies to be proportioned according to the number of ministers and used for maintaining church services; 10 per cent. for social and educational work, and 10 per cent. for reconstruction of church buildings. The French Committee has appealed to the American churches for \$2,000,000. Churches or individuals wishing to contribute to any French or Belgian church or mission or for any special purpose can do so through the United Committee. By contributing through the United Committee the matter will be much simplified and a more just distribution of funds can be secured without in any way destroying the direct contact between the giver and the receiver of the contribution. For the sake of effective support of French Protestantism, contributions not made through the United Committee should be reported either to the United American Committee or to the United French Committee. Any contribution, whether made through the United Committee or not, is really a part of the amount asked for by the French Protestants.

Prof. Charles Bieler, D.D., of Montreal Canada, has been engaged by the French High Commission to present the cause of France to the American people. The United Committee on Christian Service for Relief in France and Belgium has made an arrangement with the French

High Commission so that Professor Bieler may also present the cause of French Protestantism. The United French Committee has made him its official representative to the United States. Dr. Bieler has expressed his willingness to preach on Sundays and to address conventions, patriotic meetings and other organizations. On May 23 he was at the Presbyterian General Assembly at Columbus, Ohio. From Columbus he intends to go to Chicago, where his headquarters will be for the summer. The subjects on which he expects to speak are as follows: "French and American Brotherhood"; "Two Victories on the Marne: 451 A. D. and 1914 A. D."; "Why Alsace-Lorraine must return to France"; "Democracy, a Daughter of the French Reformation"; "The Church of Christ in America"; "The Religious Evolution of France during the Last Fifty Years"; "Religious Reformation and Deformation in Germany". Anyone desiring the services of Dr. Bieler may address the United Committee, 105 East 22nd Street, New York City.

The Committee has received the following graphic account of the last days of the French Reformed Church of Saint Quentin:

"Now that our church has been destroyed we like to remind ourselves of what its last weeks were, in the same way as we feel something sweet mixed with bitterness when we review the memories of the last moments of those we have loved and lost.

"It was on the 28th of February, 1917, at five in the afternoon, that bills were posted on the walls, intimating that the place was to be evacuated on the day after. But in the evening and during the night hundreds of people, most of them from the Faubourg d'Isle, were ordered to meet at the station at nine in the morning. Among them were a number of Protestant families.

"During the following days, the disintegration of our church went on; one family after another had to leave by order. On Sunday, March 4th, there were, however, still one hundred worshippers at church. We met as before in the As-

sembly Hall, since the German authorities prohibited the heating of the church, in spite of the severe cold. We meditated over the words of Jesus: 'Father, the hour is come.'

"The hour of sacrifice, of loneliness, of temptation that Christ could see drawing near, was coming for us also; we were going to be given up defenseless into the hands of our enemies, and stripped by them of all our belongings. In the same way as did Jesus, we had to say, 'The hour is come,' not as a blasphemy, not as a cry of despair, but as a prayer to our Heavenly Father; then this hour of sorrow would become an hour of holiness to us all, and an hour of triumph for the Kingdom of God. While we were meditating over these words, there was a battle of airplanes, in which thirteen aircraft were engaged, going on over our heads; and we could distinctly hear the clatter of the machine-guns. Before the service was over, Mr. Paul Troome arose to express the earnest wish that we all, pastors and members, should gather again after the war, for the remaking of our church; and he suggested means for the Protestant families to find each other in the places where they would be scattered. Then we parted, after having sung a hymn which never before had seemed to us to meet our needs so well.

'When I have to bend my head under the sword—
'I want yet that my soul be lifted up—
'Nearer to Thee, my God, Nearer to Thee.'

"During the following week, evacuation trains left without a break, sending away the inhabitants of the town, first to the neighborhood of Maubeuge, Le Cateau, Landrecies, then to the French Ardennes and at last to the other side of the Belgian frontier.

"On Sunday, March 11th, our town looked almost deserted. Scarcely a civilian was in the streets, but when the doors were thrown open, one could see the plundering and the destruction going on in the houses; motor-trucks were passing which carried to the station, bound for Germany, the furniture of the houses. On that day we were only fifty in the Assembly Hall to remind ourselves together of the unbounded value of the treasures that no thief can steal and no bombardment can destroy.

"On the following Thursday, March 15th, took place the last service which was held in the Church of Christ of Saint Quentin, but we were only six to take part in it. With all our sorrow we were calm and confident, because we could say with a full assurance:

'When the tempest is roaring—when everything is taken from me—
'When the sea is deep—And the heaven dark—
'Let Thy voice comfort me—Even there—Let my hand
'In Thine—Remain, O my God.'

"Saint Quentin is now a deserted town, the bombardment and the fires having destroyed a large part of it; its population has been scattered

to all of France and Belgium. Nevertheless, something more precious has been left of our church than stones or bricks, living stones which God some day will assemble into a new structure based upon the unmoved rock of thankfulness to God."

War-Time Social Service in Industrial Centers

THE organization of churches in centers of war-time industries by the Commission on the Church and Social Service is proceeding rapidly. At present seven community organizers are at work, all but one having been loaned to the Commission by denominational war councils and boards of home missions. The following assignments of territory have been made:

REV. C. E. SCHAEFFER, of the Board of Home Missions, Reformed Church in U. S.—Allentown, Pa.; Easton, Pa.; Bethlehem, Pa.

MR. H. D. WEHRLY, of the Methodist Episcopal Board of Home Missions—Akron, Ohio; Dayton, Ohio; Lorain, Ohio; Portsmouth, Ohio.

REV. JAMES M. MULLAN, of the Board of Home Missions, Reformed Church in U. S.—Altoona, Pa.; Harrisburg, Pa.; Coatesville, Pa.; Winston-Salem, N. C.

REV. GEORGE E. RAITT, of the Board of Home Missions of the United Presbyterian Church—The outer-Pittsburgh area; As far south as Charleston, W. Va.; As far north as Oil City, Pa.; As far east as Johnstown, Pa., the Ohio Valley (Bellaire, Steubenville, etc.)

REV. EARLE B. CROSS, of the War Commission of the Northern Baptist Convention—New England north of Boston; Greenfield; Portsmouth.

REV. HERBERT JUMP, pastor of the First Congregational Church, in Manchester, N. H.—Quincy, Mass.; Squantum, Mass.

Rev. T. Basil Young, representing the Commission directly, has Bridgeport, New Brunswick, Newburg, New London and Paterson.

In addition, the Federal Council of Churches of Pittsburgh has undertaken the Pittsburgh area, and a survey and organization of the negro section of Wheeling, W. Va. The Committee on Comity of the Federation of Churches of Philadelphia represented by the city secretaries of home missions, has taken Philadelphia and the Delaware River and Bay area.

These representatives are community organizers. They first complete the information about the community, then undertake to bring the churches together to organize the churches' part in the assimilation of the new population. Their third effort will be to secure an organization and coöperation on the part of the churches in the community effort for the social welfare of these people.

The War Roll Pledge Card has been the means of recording a great spiritual awakening which has taken place in a number of the camps. Within

a few days 9,800 cards were received, some of them from France. Almost all the denominational war commissions are now coöperating in the use of these War Roll cards, which are identical with those used in the British Army.

Special Committee Will Study the War and Religious Outlook

RECOGNIZING that the war has placed on the nations and on the churches an obligation for the most searching self-examination, the Federal Council has requested a group of representative men to constitute a Committee on the War and the Religious Outlook, the purpose of which is "to consider the state of religion as affected by the war, with special reference to the duty and opportunity of the churches, and to prepare its findings for submission to the churches." The Committee was created by action of the Administrative Committee of the Federal Council in consultation and coöperation with the Executive Committee of the General War-Time Commission of the Churches.

President Henry Churchill King has been elected Chairman of the Committee and has been released by Oberlin College for this important service. He will shortly be located at the office which has been set up for the Committee in New York. Prof. William Adams Brown is Vice-Chairman. It has further been requested that a certain proportion of the members of the Committee secure such release from their ordinary duties as may be necessary to carry out the work to be undertaken.

The Committee has been given entire freedom to proceed according to its own judgment. It is empowered to add to its number and is at present constituted as follows: President Henry Churchill King; Bishop J. W. Bashford; Prof. William Adams Brown; President W. H. P. Faunce; Prof. Charles M. Jacobs; Bishop Walter R. Lambuth; Rev. Charles S. Macfarland; President William Douglas Mackenzie; Bishop F. J. McConnell; John R. Mott; President E. Y. Mullins; Rev. Frank Mason North; Robert E. Speer; Rev. James I. Vance.

The Dean of the Theological Seminary of Howard University has purchased a copy of the *Year Book of the Churches* for each member of the senior class in Theology. This was done because the Seminary realizes that it must exert every effort to introduce its students to their Denomination and to the Church in general. Every graduate of a theological school will find it helpful to have at hand the information that will enable him to know at once who is the leader of any religious group or of any line of Christian endeavor.

Memorial Day Message Issued by Federal Council and General War-Time Commission

THE Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches issued on May 13th, a message to the ministers of the churches of America, calling their attention to the double significance of the day named by the President as "a day of public humiliation, prayer and fasting," and offering suggestions for the observance of that day and of the Sunday preceding.

The message contained a reminder that upon this Memorial Day "we shall honor not only the heroes of the past but also those who at this hour are fighting even greater battles in our behalf—battles in which, with God's blessing, we shall win for men and nations the world around the unchallenged exercise of those rights of justice and liberty which our fathers won for us."

For the full attainment of the purpose of this day, unity of spirit and service on the part of the churches was of the first importance. Among the suggestions made in the message concerning the use of Memorial Day and the preceding Sunday, the most prominent were these:

"1. In every church a review of the moral and spiritual principles to which we stand committed by the war.

"2. In every church, on the part of the minister and people, a new act of self-dedication to God.

"3. From every church a declaration of its loyalty to the great moral aims of our nation in this struggle as they have been set forth by the President, and of its determination to make all sacrifices needful to achieve these aims." Every church adopting such declaration was requested to forward it to the Federal Council for transmission to the President.

It was suggested also that the services on Memorial Day or the preceding Sunday might appropriately include the reading of the names placed on the honor rolls of the churches and of the President's proclamation concerning Memorial Day and that prayer be offered "for our soldiers and sailors, for all doctors and nurses, for all chaplains and religious workers, for those who are in positions of counsel or command, for the multitude who serve the nation by their industry; for the ministry of God's grace to all shattered homes and broken hearts whether in friendly or in hostile lands; for the allied nations; for the peoples against whom we contend that they may come to seek the true greatness of nations in righteousness and goodwill; for the unity of our nation, for a swift victory for justice, for the establishment of righteousness and peace among all the peoples of the earth."

The proclamation of the President is a call to us not only to observe the single day of prayer

which he had named but to carry the spirit of prayer deep into the hearts of the people through the weeks and months which follow. "But the Church that is to lead the nation into the spirit of penitence and prayer must itself be filled with that spirit. Driven by a deeper sense of need, by the heavy burden of the world's bitter sorrow, the Church must as never before find her way to the feet of her Master and Lord, there in humility and grief to confess the incompleteness of her own life, the inadequacy of her own response to His teaching and leadership. Only when under His searching gaze she has turned from inward strife, from pride, from devotion to lesser standards than His own, and renewed her obedience to His Holy Spirit can she rise to proclaim Him—not by her word only, but by her *life*—the Lord of all. Only as each one of us who bears a share in her life and work puts away from himself and from whatever interests he represents all that is unworthy and, standing in the continual presence of God, lives every day in honesty, in zeal, and in wisdom—in faith, in hope, and in love—can the Church fulfil her ministry of moral leadership and spiritual reconciliation."

United Committee on War Temperance Activities in the Army and Navy

AT the close of the meeting of the United Committee held on April 25th, a resolution was passed instructing the Executive Secretary to prepare a brief, summarized form of his report, and mail copies to all who have shared interest and support in the work in any way. This has been done and the work summarized under the following heads:

STEREOMOTORGRAPHS

"Twenty-eight of these machines have now been provided for, and are distributed as follows: One is located permanently in each of the sixteen National Army cantonments, with the exception of Camp Lee, where two are now located; one in the Western, one in the Southern, and one in the Southeastern Departments; one in the Tidewater District; one at Camp Hancock; one at Camp Merritt; one at Fort Benjamin Harrison; one in the Brooklyn Navy Yard; two in France; one in England. Of the two machines which are in France, one is used in the base camps and ports of entry, and the other one has gone to the front, to be circulated among the Association huts which are serving the French sector held by American troops. The one in England is stationed at Eagle Hut, where large numbers of troops from all of the allied nations are continually coming through.

STEREOSCOPES

"One hundred of the stereoscopic outfits have been placed in as many of the more isolated points of contact, such as the smaller forts, the Coast

Defense positions, Naval Reserve Camps, Officers' Reserve Training Camps, and on many of the ships.

LITERATURE

"Reports show that slightly less than one-half million copies of the leaflet entitled "Dolled-up Booze" have been distributed to the soldiers and sailors. In addition, a large quota was sent to France, to provide copies for the men who had already gone across before the pamphlets were printed. Copies of the thirty-two page manual, which is known as "The Fighter," are given out by the Secretaries and Chaplains in practically all of the camps in this country.

FILMS AND CARTOONS

"Six animated cartoons have been made and sent out at the rate of one per month on all of the regular moving picture circuits. It is safe to say that at least 450 huts are reached once each month by these cartoons, and close to 700,000 men will have seen each one of the films in that length of time. Present plans provide for six additional cartoons, which are now in the process of preparation.

SURVEYS

"Our Chairman, Dr. Daniel A. Poling, spent three months abroad, leaving this country after January 1st this year, and was able to make a very careful and thorough investigation of conditions, and an exhaustive survey of the whole field at first hand, in both France and England. His report, with reference to conditions in France, would show that we have good cause to believe that the morale of our troops in France is exceedingly good, and conditions are constantly being improved. His observations led him to believe that there is urgent need of the United Committee enlarging its program so as to extend those items which would be most practical, so as to reach our troops which are now in France. Both the Secretaries of the Y. M. C. A., the Chaplains, and the military authorities in France are anxious that this be done with all possible haste and speed.

POSTERS

"Over 400 poster displays have been produced and circulated to all of the Association huts. Each display consists of a metal frame containing a series of posters. The posters are numbered consecutively and arranged to be changed every Monday morning.

SPEAKERS

"With the services of Drs. Daniel A. Poling, Clarence True Wilson, Charles Stelzle, Ira Landrith, and many other men of this type and calibre, we have reached at least once, and in a very effective way, nearly all of the National Army and National Guard Camps, besides having reached many of the smaller places. This has

proven to be one of the most effective, interesting, and practical items of our program.

"The coöperation of the participating organizations has been magnificent. The response from the men in uniform, for whom this program has been established, has been genuine, as well as generous. Hardly enough can be said in recognition of the very hearty coöperation of the Association and K. of C. Secretaries. The Army and Navy chaplains have shown just as much interest, and have coöperated as heartily as far as we have been able to reach them, but owing to the constantly changing conditions, troop movements, etc., it has been somewhat difficult to keep actually in touch with chaplains."

Upon submission of the report to the General Committee, resolutions were offered which were unanimously adopted, providing for carrying into execution all of the recommendations made by the Executive Secretary, Mr. Arthur E. Whitney, for strengthening and extending the present program.

Social Service Commission Holds Spring Meeting

THE spring meeting of the Commission on the Church and Social Service was held on Monday, May 13th, 1918, at 2:00 o'clock. The following important action was taken:

Studies in the problems of the reconstruction period by Dr. Paul Moore Strayer of Rochester, N. Y., were adopted in principle and referred to a small committee for revision and final issuance. These are for the use of church groups and other socially minded organizations.

The Secretary presented outline plans for the place of the church in the national campaign for sex morality and the control of venereal diseases, for an American-Canadian committee on social service, for committees of women on community welfare in local churches, and the plan of work for social and religious welfare in centers of war-time industries. These were adopted with slight modifications. The work in industrial centers and the American-Canadian coöperation are explained in special articles in this issue. The committees of women in local churches is an important departure which is now being experimented with in various cities. The plan is to create in each church a small thinking and organizing group of socially minded women to give special attention to the welfare of women in industries, and later to the entire problem of women's life and equality with men and to local community interests. It is desired that these committees shall be independent of other organizations. What they will ask is, first, what their own church and church building can do for women, and second, what they can do to protect the wages, conditions of employment, health and general wel-

fare of women in industries, in coöperation with community organizations working at the same problem. While independent, it is desired that these groups shall work coöperatively from start to finish.

Rev. Edmund deS. Brunner was elected Rural Secretary of the Commission, subject to the financing of his budget, and with the understanding that the Commission on the Church and Country Life, if it so desires, may elect him as its formal Secretary, thus leaving the way open for the re-organizing of that Commission at the close of the war.

State Conferences to Carry Patriotic Message to Rural Districts

THE rural section of the Committee on War-Time Work in the Local Church has been given an important piece of work by the government. It has been asked to hold a series of state conferences that will bring together the religious leaders of the state both denominational and inter-denominational, with the leaders of the State College of Agriculture, the County Agents, and the men of the State Department of Agriculture. The object of the conference would be to think through the deeper meanings of the war, and to interpret their appeal in rural terms. Each state conference will then plan for reaching out through its own state with the message that it deems needful in that state. In a number of cases these conferences are going to be held in connection with the Summer Schools of State Universities. In other states several of the large Home Mission Boards have taken over the task of setting up the conferences under the general direction of the Committee through its secretary. In this way thirty states have already been definitely arranged for, or have declared themselves to be ready to have such a conference. In these conferences the plan of community organization, worked out by the Council of National Defense, will be presented and coördinated with the plans of the Department of Agriculture, the Bureau of Education, and the churches, as worked out in rural practice before the war began. It may be possible in this way to erect a piece of machinery that will stand ready for the rural social reconstruction after the war, and the field of service stretching out from this endeavor seems almost unlimited.

On May 9th and 10th, Dr. Edmund deS. Brunner, the Secretary of the Committee, addressed the State Sunday School Convention of West Virginia, and met with a number of the leading men of the state in conference on the entire program of the social work of the church in war time.

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Religion—the Biggest Factor in Making Men!

"WE have spent \$1,250,000 on appliances in these cars to secure your safety," reads a poster in every subway car in New York.

And STILL they have accidents!

No wonder that they have added the line:

"Won't you help us by being careful?"

Same story with the doctors and sanitarians and chemists and all other experts who have been working to MAKE us healthy—chiefly to KEEP us from getting sick.

"Won't you help us by being careful?"—they are beginning to say to us.

There's a point where these experts must stop—where it's plainly up to us—because when they've found out what is perilous for us and warned us to keep away from danger, THEIR responsibility, and principally their power, ceases.

They cannot keep us healthy and free from accidents if we do not fight in our own way to avoid the causes of sickness and accidents.

THE FIGHT ON DISEASE IS CHIEFLY A FIGHT FOR CHARACTER.

It's in the development of one's mind and in getting a grip on one's self that the average man will be healthy and free from physical weaknesses. Because of this, religion plays a big part in downing disease and in building up mind and body.

No man can long have a healthy BODY if his MIND is weak and diseased. And no man can have a healthy mind if his HEART is weak and diseased and impure.

Fundamentally, it's a man's heart that makes or destroys him. And the greatest motive power in heart development is religion and all that it stands for.

THEREFORE, RELIGION IS THE BIGGEST SINGLE FACTOR IN MAKING MEN.

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Women's Mission Boards and War Service

AN inquiry recently conducted by the General War-Time Commission of the Churches has brought out the fact that most of the women's home and foreign mission boards are actively devoting themselves to patriotic work, Red Cross, food conservation, social service in camp communities, the purchase of Liberty Bonds and campaigns for the sale of bonds and War Savings Stamps. They have already turned in to the Red Cross an enormous quantity of clothing, knitted articles and surgical dressings, and continue to urge upon the women of the local churches the need for untiring zeal in this and every other form of war work. Their efficient organizations with their many ramifications make them admirably adapted for promoting war work among women on a large and well-organized scale.

A few of the mission boards report that, though their individual members are busily working through their local Red Cross and government agencies, the Board itself has not undertaken a definite policy of war service, feeling that the promotion of missions and the spreading of Christian ideals is at this time a genuinely patriotic work. But the majority have broadened the scope of their activities to include some definite form of war relief.

Both branches of the Baptist Mission Society are doing splendid work. The Woman's American Baptist Home Mission Society recently appointed a woman to make a survey of certain middle-western camps, at Leavenworth, Manhattan and Junction City, Kansas and at Rockford, Ill., to study the social conditions surrounding the camps as affecting girls and women, and to report upon the advisability of the Board's sending a woman worker to each place to do protective work. The Board also sent a schedule of suggestions to all missionaries urging them to organize the women in their various fields for Red Cross and other relief work and giving suggestions as to subjects for patriotic talks and definite outlines as to what women, girls and children might do to help.

The Woman's American Baptist Foreign Mission Society, which has six thousand branches, has been doing a striking work by stimulating these branches to work for the Red Cross and by promoting similar work in more than one hundred and fifty schools in mission lands. The Society has also invested its available funds in Liberty Bonds and is campaigning through its branches for War Savings Stamps. Every one of their speakers, they report, is a war publicity agent.

The various Presbyterian Boards are also doing excellent work, although Mrs. F. S. Bennett, Chairman of the Woman's Board of Home Missions of the Presbyterian Church in the U. S. A. has given as her opinion that church women, act-

ing under the inspiration of the church, are organizing for work through the Red Cross and other government agencies rather than through the church as such. Her Board, however, is urging food conservation among its members and issues a leaflet showing how food conservation is practised in their schools. The Board also requested the presentation of the subject of the Third Liberty Loan at the annual synodical meetings.

The Woman's Foreign Missionary Society of the Presbyterian Church has released its Field Secretary to take the place on the Assembly Board of a man who has gone to Palestine with the Red Cross, and, for reasons of patriotic economy, gave up their Biennial Assembly. They are coöperating with the National Service Commission in printing and promoting the use of the Intercessory Prayer Card, and have raised a War Emergency Fund of \$37,545 to cover the depreciation of money values in foreign lands. The Board is the channel for all War Relief Funds, which are then turned over to the Assembly's Board for distribution. Further than this, the Society is looking ahead, anticipating reconstruction work after the war and planning ways to meet those needs and opportunities.

The Women's General Missionary Society of the United Presbyterian Church has \$40,000 invested in bonds of the Third Liberty Loan.

The Woman's National Missionary Association of the Universalist Church feels an especial bond with the Red Cross because of the fact that the founder of the American Red Cross was a Universalist. In her honor, it is organizing its young women into Clara Barton Guilds, for Red Cross and numerous other lines of relief work.

In April, 1917, the deaconesses and home missionaries of the Woman's Department of the Board of Missions of the Methodist Episcopal Church, South, offered their services to the government for assignment to works of mercy and social service. Their offer was accepted and several have been appointed. A large part of their work is protecting girls in the vicinity of the camps and cantonments. The Board has promoted the formation of Federated War Committees in localities near the camps and special committees have been appointed to coöperate with the Y. M. C. A., Fosdick Commission and other agencies working in the camps. In May, 1917, the Board issued a Bugle Call, asking Methodist women to mobilize for special war work and urging them to conserve the national resources by safeguarding their own homes. The local auxiliaries have kept in touch with their own men in service by writing letters and by notifying pastors in towns near the encampments, and have also kept in touch with the families of soldiers at the front. In many of the camp communities, Metho-

dist women have organized into Hospitality Committees, to welcome into their homes the wives and mothers of men in the camps. Several of the large social settlements conducted by the Home Department of the Board of Missions have found their place on the war program of the nation and are being used not only for Red Cross work and other forms of relief, but also as community training centers for war work. At St. Louis, the Kingdom House became headquarters for the work of Syrian Relief. The deaconesses and missionaries in charge of these houses have been the leaders in the work.

One of the most outstanding pieces of war service among these mission boards is the formation of the Women's War Council of the Methodist Episcopal Church, composed of three members from the Woman's Home Missionary Society, three from the Woman's Foreign Missionary Society and three from the church at large. Each branch of the Missionary Society continues to prosecute its own plans and work, while the Council as a whole coördinates the war work of Methodist women.

Patterns and directions for making garments were sent to the young people's societies last December and by April 1st a quantity of new-made garments valued at \$1,325 had been collected. The Council has appropriated \$10,000 for work in the camps, the sum to be administered through the Woman's Home Missionary Society. The Council is aiding the pastor of the Methodist Church near Camp Dix in his work for the men there, by fitting up a hall adjacent to the church, where the boys can meet women visitors and find a welcome at any time. In connection with Bishop Henderson's work at Camp Custer, the Council is maintaining a Travellers' Aid deaconess there. They have enlisted the services of the wife of the camp pastor of the negro church at Manhattan, Kansas, to aid in the work for negro soldiers at Camp Funston.

An important phase of the Council's work, carried on through the Woman's Foreign Missionary Society, is caring for war orphans. For this purpose \$45,000 has been appropriated, of which \$30,000 will be used for building an orphanage in France and \$5,000 each for the care of the orphans of France, Italy and North Africa. Two women have been sent to France to assist in this work.

The Council is also promoting patriotic mass meetings in the churches, furnishing suggestions for a programme and a synopsis of a patriotic pageant.

The Woman's Home Missionary Society has invested \$1,250 in Liberty Bonds, part of this amount having been credited to the Permanent Missionary and Deaconess Funds.

This definite coördination of forces is proving an effective means of inspiring and directing the

energies of Methodist women in all forms of war work.

All this has not in any sense meant a diversion of energy or funds from the regular channels of mission work, but rather a deepening and broadening of those channels, the enlargement of the scope of missions, through a new and clearer understanding of the meaning of the term.

Census Figures Showing Increase of Church Membership During Ten Years

THE religious census figures just released by the Bureau of Census shows some interesting and significant things regarding what has taken place in the religious life of the country during the past ten years.

The outstanding facts are as follows:

	1906	1916	Per cent. of increase
Church Organizations...	212,230	228,067	7.
Church Members.....*	35,068,058	42,044,374	19.9
Ministers	164,830	191,722	16.
Sunday Schools	178,214	195,276	15.
Officers and Teachers..	1,648,675	1,959,918	19.
Scholars	14,685,997	19,951,675	36.

The comparatively small increase in the number of denominations is encouraging as indicating the general tendency toward consolidation rather than expansion. Sixteen of those denominations reported in 1906 have either consolidated or dropped out, and twenty-nine small groups are recorded which were in existence in 1906, but had not then been brought to light.

In the matter of membership, the Catholics report the largest number—37.4 per cent. of the total. But it should be remembered that their method of counting members is different from that practised in most Protestant churches, the term "member" being applied to all baptized persons, including infants. On this basis, the increase in the number of church members for all denominations, during the ten-year period, is 19.9 per cent. Counting only Protestants the rate is 26 per cent.

Besides the Catholics, there are eight other denominations for each of which more than 1,000,000 members were reported in 1916. They were

Baptists (Northern Convention).....	1,277,448
Baptists (Southern Convention).....	2,711,591
Baptists (National Convention-Colored).....	3,018,341
Disciples of Christ.....	1,231,404
Methodist Episcopal	3,718,396
Methodist Episcopal South.....	2,108,061
Presbyterians in the U. S. A.....	1,613,056
Protestant Episcopal	1,098,173

These eight denominations, together with the

* This figure has been changed to conform to the 1916 method of determining membership in the Catholic Church.

Catholics, form 77.2 per cent. of the entire membership reported for all religious bodies in 1916.

The disturbing feature of these membership statistics is that the total increase of 19.9 per cent. just about keeps pace with the increase in population. The Protestant increase of 25 per cent. has bettered this record slightly. But there is no indication that the percentage of church members to the total population has very materially increased.

American-Canadian Coöperation in Social Service

A PLAN of coöperation by which America and Canada might work together and by which social movements might be given continental scope was worked out at a conference held in Toronto on April 17th, at which Rev. Worth M. Tippy, Secretary of the Commission on the Church and Social Service, met with the secretaries for social service of the Canadian churches.

A suitable plan of organization was drawn up consisting of a small American-Canadian Committee on Social Service, composed of three Canadian and five American representatives. An annual meeting, with additional conferences on call, alternating between New York and Toronto or Ottawa, was provided. The authority of the committee is to be informal and unofficial. To quote from the text of the understanding: "Common undertakings are to be handled by each country in its own way, with entire freedom of dissent, with wide latitude also for denominational initiative, method and dissent, and based also in the main upon denominational action."

A common program of effort was considered, consisting of a fairly standardized program of social service for local churches, for churches in industrial neighborhoods, and for community federations of churches; arrangements for backing national war projects by the churches; the organization in churches of committees of women on community welfare, especially of women in industries; social reconstruction during and at the close of the war; control of venereal diseases; coöperation on prohibition; development in coöperation between Protestant, Catholic and Hebrew churches in social welfare.

The proposed organization is to be taken back to constituent bodies for study and adoption.

On Sunday, May 19th, the National Conference of Social Work in session at Kansas City, Mo., held a union service at which addresses were delivered by a Roman Catholic priest, a Jewish Rabbi and a Protestant clergyman. The last was Rev. Roy B. Guild, Secretary of the Commission on Inter-Church Federations.

Conserving France's Human Resources

ONE of the by-products of coöperation between American and French Protestantism is the establishment in France of a sanatorium for children and young people suffering from, or threatened with tuberculosis, where they will receive not only expert medical care, but mental and spiritual care as well. Nothing of the sort has hitherto existed in France, and the institution has many unique features.

The large estate of the Courmettes situated on the slopes of the "Pic des Courmettes," on the French Riviera, 2,800 feet above sea level, has been purchased and donated for this purpose by Mr. Paul G. McIntire of New York, a member of the Federal Council's United Committee on Christian Service for Relief in France and Belgium. He has named the sanatorium in honor of Admiral Gaspard de Coligny.

The perfect location, wonderfully pure air and brilliant sunshine there afforded will make this sanatorium the rival of the famous ones in Leysin and Montana, Switzerland. The situation is one of unrivaled beauty,—in the foreground the Vallon-du-Loup, leading down from the famous Gorges-du-Loup; behind that, an undulating country covered with olive trees and evergreen oaks, and in the background the coast line, with its many promontories and gulfs, and then the Mediterranean.

According to the official land survey, the estate covers 1,700 acres. On the southern slopes are two large farms, situated on a plateau, 2,800 feet above the sea. Below is a large forest of evergreen oaks and above another similar forest and large pasture lands. About seven hundred head of cattle, cows, sheep, goats, etc., are kept on the estate and will supply the patients with an abundance of fresh milk.

The original plan of opening the sanatorium in May, 1918, has been delayed, owing to war conditions, the difficulty of getting labor to put the buildings in condition and the lack of a good road leading up to the estate. At present all supplies and materials have to be brought up on mules, along a bridle path. A road is being built, however, a gang of Bulgarian prisoners under military guard being used for this work. Some time may elapse before the sanatorium is fully completed and equipped, but the two large farm buildings and the chateau are being transformed so as to accommodate a large number of children, while the more elaborate dormitories, verandahs and solaria are in process of erection.

A novel feature of this institution is that a primary school will be attached and children will also receive, so far as their health will permit, an agricultural and technical education. The aim of those in charge will be not only the physical improvement of their little patients, but the forming

of their characters as well, by careful moral and religious education. Children of all creeds, or no creed, will be received without distinction, but the directors and staff will be entirely evangelical.

As regards the older children, girls over sixteen can be admitted only if willing to assist the "House Mothers" in their tasks, while boys over fourteen can, for the present, be admitted only if willing to live and work on the farm and if their physical condition will permit such work.

The small sum of 100 francs per month is paid for board, lodging, medical attendance, education and laundry. If the institution makes any profit from the large farms and vegetable gardens, the money will be employed for the extension of the accommodations and in a general way for the fight against tuberculosis among the children of France. The institution is, therefore, self-sustaining and will not have to appeal to the public for help.

But for the benefit of those who may be unable to pay the full sum of 100 francs per month, the institution will act as intermediary between benefactors wishing to assist in the work and the families of prospective patients unable to pay the full amount. As a rule, however, the parents themselves must pay at least 30 francs per month. Only a limited number of full bursaries are, therefore, provided, but there are the "demi-bourses" of 50 francs per month, and "petites bourses" of 20 francs per month. Or benefactors may subscribe merely for one or more monthly coupons or "mensualités" valued at 100 francs, 50 francs, or 30 francs each. Persons subscribing for a "bourse" of any type may dispose of it in favor of some particular child, or may place it in the hands of the management, which will notify them of the name and address of the child to whom it has been given.

The children of France are now her hope. Theirs will be the task of maintaining and carrying forward the freedom their fathers died for. Therefore, this work of conserving the youth of France is of vital importance and far-reaching consequences.

Not only have leaders of men sprung up in the ranks of the army and navy, but no class is furnishing a finer type of men, consecrated, courageous, unselfishly spending themselves in service, than the ministry. Could people look into the offices of the Federal Council and its various Commissions and Committees they would witness the energy and devotion of the executives, carrying not only the regular work, but going far beyond in hours and in consecrated effort.

The Annual Meeting of the National Temperance Society and Publication House was held in the Conference Room of the Federal Council on Wednesday, May 15th, at which time the report of the Board of Managers was presented.

Activities of State and Local Church Federations

THE YOUNGSTOWN FEDERATION OF CHURCHES cooperating with the Mahoning County Sunday School Association has employed Rev. Joseph Priestly as Executive Secretary. He will take up the work August 1st.

SECRETARY MORTON C. PEARSON addressed the Church Federation of Des Moines, Iowa, on Monday, May 13th. His report of the value of the simultaneous campaign led to the determination to have such a campaign in Des Moines next winter.

MR. FRED B. SMITH, who went to France in April, plans to return the latter part of June for the Summer School on Principles and Methods of Inter-Church Work which will be held by the Commission on Inter-Church Federations at Lake Geneva, June 26th to July 7th. He is now in England with the American troops.

THE WAR CONGRESS FOR WOMEN, held under the auspices of the Chicago Inter-Church War Work Committee, took place April 19th instead of April 12th, as previously announced, and was attended by nearly five hundred women. Two hundred and sixty-five were present at the luncheon session. One hundred and ninety-five churches were represented.

THE OMAHA FEDERATION put on a financial campaign, May 14th to 20th, to secure funds that a secretary might be employed. At a banquet on the evening of the 14th, Secretary Pearson of Indianapolis told the ministers and laymen of Omaha of the work that has been done in Indianapolis. Secretary Guild told of the work at large. He remained in Omaha for a few days to assist in the campaign.

A NUMBER of the city federations have had charge locally of the Churches and the Moral Aims of the War campaign now being carried on in this country. The secretary of the campaign, Rev. Henry A. Atkinson, has given most enthusiastic commendation of the assistance of the federations. Where there is such an organization, the plans were easily made and were most successfully carried out. In such cities plans for the conservation of the fruits of the campaign are being made.

THE BUFFALO FEDERATION OF CHURCHES has been doing splendid work in behalf of temperance and on April 25th, held a final conference in an

IMPERFECTION IN ORIGINAL

effort to secure the coöperation of the Catholics. The local Roman Catholic leaders, however, have shown no sympathetic interest in the no-license campaign. At this conference, Mr. William R. Heath and the Executive Secretary were instructed to call together a group of one hundred leading men and women with a view to permanent organization of the temperance forces of the city. As a result, about one hundred and fifteen men and women met at the Y. M. C. A. on the evening of May 2nd.

IN ANSWER to an inquiry from the Executive Secretary of the Buffalo Federation of Churches to Senator Ross Graves as to the value of sending ministerial delegates to Albany to promote moral legislation, the following reply from the Senator was received: "My impression," he says, "based on observation, is that such delegations have done very effective work, quite as effective as any body of laymen could have done. Especially is this true when moral issues are involved. While you may not always succeed, your presence will be an encouragement to those who are standing with you and an indication to them that there is organized effort at home that will stand with them. My advice to you would be to continue the practice."

REALIZING the importance of awakening the people to the greater appreciation of the present world situation, the Inter-Church War Work Committee of Chicago has inaugurated fourteen big patriotic meetings in fourteen different centers of Chicago on four consecutive Sunday nights beginning May 5th. The meetings are opened with devotional services and patriotic singing and addressed by well known speakers who have contributed their services. W. Frank McClure is chairman of the sub-committee having these meetings in charge. Fourteen local committees are actively at work promoting the meetings and have full charge of the program in each center. The meetings are advertised by slides in the moving picture theatres in each neighborhood, by cloth signs in front of the churches where the meetings are held, by hand bills and through the newspapers.

The opening meetings of these series were most successful, over nine thousand people being in attendance. The Inter-Church War Work Committee of which Oliver R. Williamson is chairman will doubtless continue the plan next fall and the number of centers will be increased.

THE CHURCH FEDERATION OF KANSAS CITY has a War Relief Committee which has been doing splendid work. At the beginning of the Red Cross work, the sewing was put into the hands of one woman who was to work up the interest among the churches. Later, when the

Committee came into existence, units were formed in the denominational churches. The sewing by the church women has averaged 1,100 garments weekly since last October and from the knitting department more than 20,000 knitted articles have gone out. At the time of the Christmas Red Cross drive, the Committee furnished the major part of the ward chairmen and precinct workers. Two workrooms for the making of surgical dressings have been opened, and when a special call came, several churches opened for the purpose of this extra work for six days in the week, so that the work was finished two days ahead of the allotted time.

The Country Church and the War

SOME time ago a rural community leader turned to his pastor and said, "Why is there so much war on the front page every day?" The man had seen no German foe, he had not experienced in his own life the horrors of war. He was a prosperous farmer in a progressive rural community. The meaning of the struggle had not got down to him and neither he nor many like him have understood why the country church is asked to get into the war.

Few of us will forget the summer and fall of 1914, when wheat went down to 70c. and cotton sold at 6c. The reason for this was that in the first shock of the war we gave up the right to use the seas as a highway. In a few months our reaction came and with it an asserting of our rights and a resumption of our commerce. Prices rebounded, but the rebound came because there were ships in the world and the markets for our products were near. In Australia the farmers have faced bankruptcy. For three years they have not been able to sell their crops other than to the cities of their own continent. Millions of bushels of food have rotted. There have not been the ships to take the wheat so badly needed by the starving people of Europe.

This is not a purely commercial matter. We are not fighting for profits. That which concerns profits concerns also many other things, and most of all, freedom. The moral issues at stake in this war are to be seen in Belgium, in Serbia, in Armenia, and, most recent of all, in Russia. What Germany did to these countries she would do anywhere where she felt the necessity demanded it. Neither the honor of individuals, nor the integrity of nations, nor the sanctity of religions is safe in her hands.

Had we not entered this war, prosperity would have been the least of our losses. We would have had to accept might as the one law in the world. No treaty would have been sacred, there would have been a lower standard of living. Had this happened, the country church would have been impaired. With these losses would have come the anguish of unsatisfied living and

the nerve strain of living close to the dead-line of poverty.

And so the war we fight is not only a defense of our territory and of our right to the freedom of the seas, but it is also the defense of our homes, our ideals, our liberty and all that we in America have grown to be in the years of our history and have held dearer than life itself.

This is why we can fight with a conscience that is clear. Our aims declared by a Christian President are nearer to the ideals of the Kingdom of God than those of any nation that has ever waged war before. As the men of 1776 went forward with the benediction of the Church to fight for democracy and as the men of the Civil War were decided that on this continent there should be no distinction as between bond or free, so the men of the present day go out to prove that "God hath made of one blood all nations that do dwell on the earth." This is why the country church should and must get into the war.

EDMUND DES. BRUNNER.

Where the Big Battles Will Be Fought

AN analysis of the "dry territory" throughout the United States indicates that most of it is in rural areas. Only about 20 per cent. of the people in dry states live in cities, whereas in the wet states about 70 per cent. live in cities.

One-tenth of all the people in this country live in the three cities of New York, Philadelphia and Chicago. One-fourth of the population lives in thirty cities of 200,000 and over. These thirty cities occupy only one-four-hundredth of the total land area.

One-fourth of all the people in the United States living in "wet territory" live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland—and one-half of all the people now living in licensed territory live in four states—New York, Pennsylvania, Illinois and New Jersey.

We must not be deceived by "dry territory" maps which seem to indicate that the fight is almost ended. It isn't a question of capturing "land areas"—we're after men, and most of those in unconquered territory live in cities which do not cover much land area. Therefore, the cities of America stand as a challenge to the fighter of booze.

It is argued that if thirty-six states vote for the constitutional amendment for prohibition, the entire country will be dry forever, for it would require thirty-six states to reverse the decision to destroy the liquor business—and the liquor forces could not possibly carry thirty-six states at any time.

It is quite true that the securing of any thirty-six states will legally determine the disposition of the saloon—this is the constitutional and, frankly, the only way whereby the liquor question

can be determined—and the prohibitionists should not be criticized for availing themselves of a method which the constitution itself has provided.

But here's a problem which concerns almost exclusively certain classes of people who have it in their power to settle it right—workingmen and city people—*when they are convinced that the arguments of the prohibitionists are sound.* And the people living in places where saloons exist should see most quickly the dire effects of the liquor traffic, when they are intelligently pointed out to them.

It is therefore important that a campaign of education be conducted, in which the actual facts shall be presented, so that when prohibition is enacted a very considerable majority in the cities will believe in it, because they will have been convinced of its fairness and its effectiveness.

It is pointed out by the liquor men that through the loss of the millions invested in the production and sale of intoxicating liquor, labor will suffer, merchants will become bankrupt, and cities, states and nations will feel the shock.

This is not true—but millions of voters believe it—especially workingmen.

But frankly, what would you say if you were suddenly challenged by the liquor men—

As to the number of wage-earners who would be compelled to learn new trades if the liquor business were abolished—

As to what would become of the one hundred thousand bartenders in this country—

As to what will happen to the farmer—

As to what should be the attitude of trade unionists toward the liquor traffic—

As to whether workingmen will rebel when the saloons are closed—

As to whether workingmen will throw up their jobs when the town goes "dry"—

As to how much material needed to win the war is actually wasted by the liquor business—

As to how we could raise the money now secured through the internal revenue tax—

As to how much we actually spend for liquor—

As to whether or not the liquor dealers should be compensated for the loss of their business—

As to whether excessive eating is as bad as excessive drinking—

As to what becomes of your "personal liberty" when you may no longer drink liquor?

What would you say—definitely, specifically, to your own satisfaction—to say nothing about actually answering your opponent—what would you say?

We are meeting and successfully answering all the fallacies of the liquor men—

Through a series of one hundred advertisements which are already appearing in a thousand daily and weekly newspapers—

Through articles and advertisements in the labor papers of this country which are read by millions of workingmen and their families—

Through a set of high-grade posters, the drawings and plates for which cost us a thousand dollars—

Through thirty telling leaflets, especially for workingmen which are being ordered from the printer in lots of a million—

Through full-page advertisements in the great national weeklies—

Through big mass meetings followed by open forum discussions, when questions are invited from the audience—

Through the publication of *The Worker*, a monthly newspaper especially for workingmen—

Through special campaigns among the trade unionists of this country—

Through special publicity campaigns at strategic points—as, for example, at the national capitol, when the question of war prohibition was being discussed by the Senate and the House—

Through highly organized campaigns in industrial centres—

And—by strengthening the prohibition forces of America by furnishing to them without expense, absolutely reliable data, got together by means of the most comprehensive study of the economic aspects of the liquor problem that has ever been made in this or any other country.

CHARLES STELZLE, *Manager,*
Strengthen America Campaign.

Our Daily Bread

AT a confidential interview held at the Department of Agriculture the end of March between M. Tardieu, French High Commissioner and Dr. Worth M. Tippy, Secretary of the Commission on the Church and Social Service, in company with Rev. Edmund deS. Brunner, the Commissioner made some illuminating statements in regard to what the French have done in the matter of food conservation. Their wheat consumption has been cut from 700,000 to 530,000 tons a year. Since the war opened, the soldiers' bread ration has been reduced from 25 to 21 ounces a day and the civilian is required not to use more than 10 ounces. Barley, for the purpose of brewing liquors, has been forbidden to all brewers except in the northeastern section of France, and 75 per cent. of the barley crop now goes for food. Most radical of all for the French people has been a cut of 90 per cent. in the cereals used for pastries and pies. Furthermore, the horses and cattle have had a reduction in their rations, and the result has been a 50 per cent. decrease in the number of head since the war opened. It is not possible to reduce the consumption any further.

There are 35,000,000 people in France and 7,000,000 are in the army. This has resulted in a decrease of 60 per cent. in the production of food crops, but this is a splendid record when it

is considered that farming is altogether in the hands of old men, women and children, and when it is also considered that there is a tremendous need for help in the munition factories and war industries.

Not only have the French made these radical reductions because of their own lack of production, but they have reduced their imports of food tremendously. M. Tardieu gives these figures:

The importation of rice has fallen by 62 per cent., sugar 40 per cent., dried vegetables 51 per cent., oils and fats, 49 per cent.

Facts and figures like these startle us. They make us realize the sacrifices of our praying allies and what they have borne during these years. They make us determine to be the more earnest in raising the food to win the war and free the world.

World Alliance Notes

DR. Sidney L. Gulick is on a trip south and southwest, speaking in the interest of the Committee on the Churches and the Moral Aims of the War. He reports most interesting meetings, and success is attending his efforts. People are increasingly alert to the questions and problems confronting the churches, due to the world tragedy.

Miss Martha B. Hixson, with her staff of efficient workers, is planning, developing and producing results for the cause which already means so much nationally and internationally in bringing about right relations among the peoples of the world. The growth of the work under her direction during the past year has been remarkable. Colleges, Young Men's and Young Women's Christian Associations, and most of the leading organizations have come to realize what the World Alliance is doing and what a power for righteousness it has become. Every Christian in the country ought to be behind this important movement.

Casualty Searchers Needed

A NEW work in the American army is that undertaken by the "casualty searchers." These searchers are expected to secure information which will supplement the meager details concerning wounded and missing men which are recorded by the War Department. They will visit the sick and the wounded and gather information concerning their condition, their service, their unfinished business at home, and convey this information through the War Department's Bureau of Communication to the man's relatives in America. When a man is missing the searcher does all he can to find from his comrades where

he was last seen, what condition he was in and what messages he left. This is a most merciful and helpful work and will mean in thousands of instances more than can ever be estimated to the wounded man and to his friends. The value of the work has already been proven in the British army.

The American Red Cross has sent out a call for thirty-five men immediately for this work. These men must be over the draft age, American citizens of undoubted loyalty, not born in any country with which we are at war. The Red Cross expects that they will remain at least a year abroad. They will receive transportation and \$100 monthly for expenses but no salary. This affords an unusual opportunity for service on the part of clergymen and particularly on the part of Christian laymen. Applicants should send their names to Rev. Clyde F. Armitage, 1112 Woodward Building, Washington, D. C., Secretary of the Federal Council's General Committee on Army and Navy Chaplains.

War Service of Ministers Shown by Statistics

THAT the clergy of this country are eagerly assuming their full share of responsibility in this war is shown by reference to official records and figures.

In the Presbytery of New York, for instance, out of a total of 184 ordained ministers, 75 are listed as in the active pastorate; and of these 75, 31 have given up their pastorates for some form of war service. Of these, seven are doing work in the various cantonments of the country, eight are Y. M. C. A. secretaries, nine are chaplains, two are with the Red Cross, one is in the diplomatic service, one in the U. S. Medical Reserve and one with a hospital unit. Eight of these men are in France, three in Russia, two in Palestine and one in England.

An average of 41 per cent. of the pastors of but one denomination in the nation's chief city engaged in active war work and about 42 per cent. of these in service abroad, is a record of which any community might well be proud.

THE Y. W. C. A. in Dayton, Ohio, near which lies the Wright Aviation Field, reports that "every church in Dayton and the surrounding country has responded to the call." Practically all the work done by the Red Cross Chapter is accomplished by church units working one or two days each week. The supply of materials intended for one year's accomplishments was used up in six months. In addition, the women raised \$40,000 for the Red Cross.

Increased Demand for Red Cross Chaplains

IN addition to the recently reported need for Red Cross chaplains, a cablegram received by Red Cross headquarters in this country asks for twenty-five Protestant Red Cross chaplains at once and indicates that there will be a demand for as many as that each month for some time. Experienced ministers of ability are desired, particularly men of middle age who can pass a physical examination and are willing to serve for one year at least. Although as originally reported, these chaplains are not included in the provisions of the war risk insurance law, the Red Cross provides an opportunity to take out insurance and guarantees 750 francs monthly to cover expenses, in addition to transportation both ways and an allowance of \$200 for equipment.

The Bureau of Personnel of the Red Cross writes that it is depending upon the Federal Council of the Churches of Christ in America to recommend the highest type of minister available for this service—"men able to inspire our soldiers to repose in them absolute confidence and desire for their help and guidance in every way." Names of men qualified should be sent to Rev. Clyde F. Armitage, 1112 Woodward Building, Washington, D. C., Secretary of the Federal Council's General Committee on Army and Navy Chaplains.

The Country Church and the City Boy

DURING the coming weeks thousands of city boys will go into the open country as members of the Boys' Working Reserve. They will help the farmer in raising the food to win the war. Some will live in farm homes, some in camps. They will be the average live, healthy, fun-loving boys. They will bring with them the background of the city, the ideas, customs and experience of the city. This summer will be something entirely new for them. It will mean readjustment to a new type of life. It will mean also that those whom they have gone to help will need to get used to them. In this two-fold adjustment the country church can play an important part.

The General War-Time Commission is, therefore, issuing through the Rural Section of its Committee on War-Time Work in the Local Church, a pamphlet on *The Country Church and the City Boy*, which contains suggestions as to what country churches can do to make this plan a success, by caring for the moral and spiritual life of the boys, providing proper recreation, and in general, helping to maintain harmonious relations between the city boys and the rural population.